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Nation



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HAPPY FATHERS DAY

Mrs. John B. Dodd, of Washington, first proposed the idea of a "father's day" in 1909. Mrs. Dodd wanted a special day to honor her father, William Smart. William Smart, a Civil War veteran, was widowed when his wife (Mrs. Dodd's mother) died in childbirth with their sixth child. Times were harder in the past and there were many men, who like smart were left to raise a newborn and how many other children they may have had.

It was after Mrs. Dodd became an adult that she realized the strength and selflessness her father had shown in raising his children as a single parent. It sometimes takes us a lifetime to learn what Mrs. Dodd did about her dad.

I know through the years my father has played an important part of my life along with my mother.

He has supported me through thick and thin. Whenever I needed advise from somebody older he gave it in a way that allowed me to be myself. In doing this he made me stronger.

For all of you that see me as hard-headed, he is the one who taught me that too. My dad has a strong sense of right and wrong. This has kept me going here at the Nation.

Here's a little story I came across and had a chuckle over. I thought I would share it with you. P.S. Don't forget to wish your dad a Happy Fathers Day!

When God Created Fathers

By Erma Bombeck

When the good Lord was creating fathers, He started with a tall frame. And a female angel nearby said, "What kind of father is that? If you're going to make children so close to the ground, why have you put fathers up so high? He won't be able to shoot marbles without kneeling, tuck a child in bed without bending, or even kiss a child without a lot of stooping."

And God smiled and said, "Yes, but if I make him child size, who would children have to look up to?"

And when God made a father's hands, they were large and sinewy.

And the angel shook her head sadly and said, "Do You know what You're doing? Large hands are clumsy. They can't manage diaper pins, small buttons, rubber bands on pony tails or even remove splinters caused by baseball bats."

God smiled and said, "I know, but they're large enough to hold everything a small boy empties from his pockets at the end of a day...yet small enough to cup a child's face."

Then God molded long, slim legs and broad shoulders.

The angel nearly had a heart attack. "Boy, this is the end of the week, all right," she clucked. "Do You realize You just made a father without a lap? How is he going to pull a child close to him without the kid falling between his

legs?"

God smiled and said, "A mother needs a lap. A father needs strong shoulders to pull a sled, balance a boy on a bicycle or hold a sleepy head on the way home from the circus."

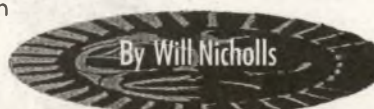
God was in the middle of creating two of the largest feet anyone had ever seen when the angel could contain herself no longer. "That's not fair. Do You honestly think those large boats are going to dig out of bed early in the morning when the baby cries? Or walk through a small birthday party without crushing at least three of the guests?"

And God smiled and said, "They'll work. You'll see. They'll support a small child who wants to "ride a horse to Banbury Cross" or scare off mice at the summer cabin, or display shoes that will be a challenge to fill."

God worked throughout the night, giving the father few words, but a firm authoritative voice; eyes that see everything, but remain calm and tolerant.

Finally, almost as an afterthought, He added tears. Then He turned to the angel and said, "Now are you satisfied that he can love as much as a mother?"

And the angel shutteth up!



CONTENTS

NEWS

5 Shooting in Mistissini

7 Prison Women Briefs

FEATURE

10 Ten Days in New York

17 Green Thumbs

21 Urban Native

25 Pow Wow Trails

29 Partnerships

UNDER THE NORTHERN SKY

23 Sea of love

ON THE COVER

Goose in flight
Photographer:
Will Nicholls
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Mona Violette

HIGH TECH HUNTING

"Let's see, now, the angle of the wall is perpendicular to the 22.5 degree offset at 221 degrees to the south..." I mumbled to myself. That Nimiq satellite, some distance off in the near space orbit, can't be too hard to find with this 10 inch dish I was installing on the small hunting cabin East of Umujaq. No answers from the diehard Senator fans indoors, only the static from the television screen and the steady distant drone of the generator. I shrugged to the eager viewers and went back to the drawing board, a hastily scrawled inner cover of the instruction book. Figuring out where we were on Earth and where the satellite was in space was easy for me, using just an incomprehensible numbering system I invented when I learned lazy math. (Lazy math is the quickest way to calculate number quickly, a tried and true and easy to remember system). I was supposed to be hunting geese or something like that, deep in the north imbedded in a small valley and surrounded by geese and caribou, but priorities are priorities when you live the bush life.

I double and triple check and my numbers are right on, we're 200 km east of Wemindji then north of Montreal 1600 km and south of Inukjuak by 400 km. So what's the problem? Aha! The cabin is crooked and offset by another 7 degrees ascending and magnetic north is variant by 15 degrees west. I adjust the shuddering dish with 35 km winds wiping my nose and a roar erupts from inside the cabin in an area where electricity was void. Yes, I am a genius and with a silly grin, re-enter the world where television dominates again and the now wiped out Senators entertained me until the end of May. I get the seal of approval from Samson, the talleyman and my friend. I also get in good with the ladies, who continued the sagas of soaps with a dedicated fervor.

Next, the duties of providing a more traditional source of energy, firewood, had to be done, while it was still cold and the snow still crusty enough for our machines and sleds. We gather enough to last exactly until the time we leave sometime in

early June. The finely honed chainsaw cut the dry wood like butter and load after load of wood we loaded near the cabin. It was a little difficult to find large dry trees nearby in the taiga sub-arctic within driving range. Our wood gathering was interrupted by a small herd of caribou, and one was felled by Aaron. It is butchered neatly and soon afterwards, fried steaks sizzled for a company of ten hungry bush folk followed by a good hockey game with no interruptions! C'est la bon vie.

After primal concerns were set aside, the hunt was on for the great honkers that fly, unfailingly, to the north every spring. The walkie talkies ringed and news that Samson got two on his first real day of hunting. Feathers and sparks flew as the geese were sumptuously sigabonned, served in the late evening. We ate like it was our first goose in a decade. Our return to our unseen blind resulted in a goose for each in our trio of sureshotted and keen eyed marksmanship. The weather was marred by twenty five degree cloudless skies for three weeks and I finally tanned the back of my hands and face from the nose down to the neck. The four foot deep snow evaporated steadily until we could walk in our town footwear anywhere.

Suckers, attikamekw and trout were regularly hauled in by night hooks and by net, and we gratefully bumped our heads on the bounty we reaped, slowly dried and lazy smoked, which cured endlessly within our eeyoumichuap. The occasional black duck graced our table, which were effortlessly wolfed down. Sadly, we returned a day earlier by Twin Otter, which gracefully took off from the hemmed shrub runway and swooped over raging rapids to land back in Kuujuarapik and return to the ways of daily showers and dusty roads. Back to harsh reality, I realize that I have been missing from the mainstream for not nearly long enough and return to churning out senseless stories for the Nation Magazine. Next spring, I'll be after the hawiaa goose. Until next spring break, Aloha!

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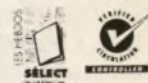
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Nation

SHOOTING IN MISTISSINI

There was a double shooting in Mistissini on Saturday, May 24th. The assailants, Clifford Joly 23, and Eric Meskino 19, unloaded a combined total of over 30 rounds. Various buildings in the community were shot during the rampage. One firefighter was injured.

Both men are to be charged with criminal acts ranging from assaulting a police officer, intent to wound, maim or disfigure a person, and criminal negligence causing bodily harm. In all, fifteen charges were laid against Joly, and eight against Meskino.

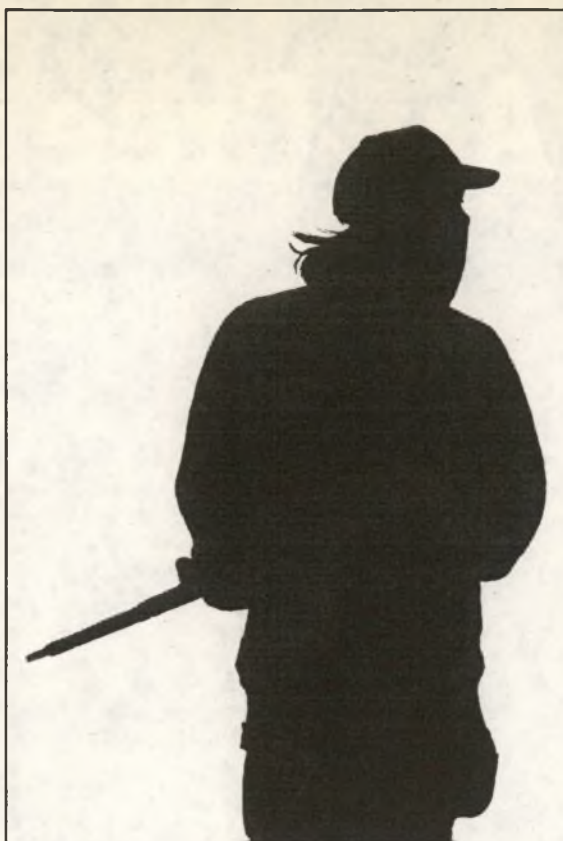
Police received a call around 5:40 from local residents that someone had a gun and was firing it around their area. At 8:30 that evening, Joly was spotted shooting in the air, and into the ground by a police officer. At 12:45, Mistissini Police with the aid of Chibougamau Surete de Quebec ended the standoff at Joly's residence, approximately seven hours after it began. During the shooting spree, Joly shot up the police station, a police cruiser, a firefighter's trailer, the band office, and a local motel. Damages were estimated to be in the vicinity of \$15-\$18,000.

A volunteer firefighter received a light wound in his arm from a shotgun pellet. No serious injury was sustained.

Staying in the hotel at the time was Josee Foucault, a housekeeping teacher. She was shaken by the incident, and said that she doesn't feel like staying there anymore. Police never did a formal interview with her concerning what she saw.

The bullet holes, broken door, and broken glass near her room tell part of the story.

The police received a call at 3:40 concerning the same type of incident involving another community member,



Eric Meskino, 19. Seven hours after the standoff started, Meskino gave himself up. No one was injured despite 89 rounds being fired by Meskino.

Calvin Blacksmith, the Mistissini Police Chief said that rattled community members have very strong views about what should be done in a case like this. "We had a call-in show to gage the reaction of the community members, and some said that the people who endanger lives of people in the community should be banished."

That is a rather harsh view, but Blacksmith says incidents like this happen four to five times a year, and need to be stopped for the people in the community to feel safe.

Judges need to be harsher in dealing with these people as well. Ever since the supreme court ruled that there needs to be more leniency towards race, color, and creed came down in 1999, it's become harder and harder to put these criminals away for long periods of time. When a judge makes a decision, he must take into account the individual's background.

Even with all the charges against them, Blacksmith knows he'll see them on the street in a few months or so.

"Last year there was a similar incident in August and after eight months the assailant was released. A couple of weeks later, he was arrested again."

As for dealing with these situations, Mistissini police are looking to expand their training. Tactical operations, and hostage negotiations could be necessary given the frequency of these incidents.

John Longchap, chief of Mistissini said one way of dealing with it for the short term is to ban alcohol coming into the community until the band council, along with the people can come up with a longer-term solution.

"I don't think there's a 100% solution to preventing these things from happening. Almost every household has a gun. Individuals that consume alcohol can vent their frustrations through these acts."

Counseling is available for those who need it, according to the Chief. "Our community has been traumatized, especially the youth, and especially the people that were in the vicinity where the shootings occurred."

As far as Longchap is concerned, increased spending on policing and other issues might help, but like anything else money's not the only answer to this type of problem.

The band council, in cooperation with the police are planning on going door-to-door to make sure people are aware of how to properly store their firearms.

"We know part of it is a social issue, so we're going to assess what kind of solutions or support we can provide to people that may be experiencing something (problems) that we don't know about."

As in most cases, it's only a handful of people who are making this community of 3000 look bad.

"We have a lot of good things in the community that we can be positive about. If we work together as a community, we can create a better community. If we deal with the issue in a positive way, our community will always have a positive outlook," said Longchap.

By Steve Bonspiel



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Aboriginal women make up 27% of inmates in federal prison. This is very alarming, but even more so when you consider Aboriginal people only make up 1.5% of Canada's population.

These inflated statistics are due in large part to inadequate social programs offered for those who need it most. Support groups on most reserves are almost non-existent. A large number of female Aboriginal offenders have no-where to turn, and end up in jail as a result.

Kim Pate, executive director of the Elizabeth Fry association of Canada, believes that the closing of specially equipped hospitals is one of the factors of the escalation in crime. "It's often their behaviour, their attempt to survive on the street that leads them to be criminalized."

"Because they're already in prison, the behavior is less likely to be seen first and foremost as a function of their mental health label, and more likely to be considered bad behaviour and punished."

This can lead to longer time spent in prison with no chance of real rehabilitation until they get out. Even when they're released, help is hard to find.

The Elizabeth Fry association focus's on helping all women, not just Aboriginals. They work hard in fighting for women's rights. They are also there to aid those women who are in abusive situations, and can't help themselves.

According to Pate, judges will sometimes increase sentences in order for the inmate to get the help they need inside. Instead of releasing them into the same hopeless situation which got them imprisoned in the first place.

The services available to inmates inside the prison are inadequate at best. They also don't apply to Aboriginals. The federal prison system does not offer cultural activities that are relative to the reality of Native people.

The best place to help combat these situations is to make sure the support is available on every reserve. Building new facilities is a must and will go a long way towards keeping Native people out of jail and in their community where they can get the help they need.

"If the reason someone's in jail is because they're trying to survive a community that is pretty inhospitable to them, then the reality is the problem is not going to be solved by sending them to prison and putting them in a program," said Pate.

Not all Aboriginal women in prison still live on their re-

serve. Elisa Johnson, justice coordinator for the Native Women's Association of Canada (NWAC) said that in some cases, the move off reserve creates even more difficult problems.

"The movement of women off the reserves and into the cities in hopes of getting a job, or getting an education, or having a different life, created other more complicated problems. Sometimes women end up on the street or end up in a domestic violence situation."

When someone, regardless of race is sent to prison, there is an initial assessment. They look at everything from your whole family and personal history. From that assessment, they are able to decide whether the individual is at a high risk to re-offend. Social conditions, poverty, and overall malaise on Native reserves usually add up to a poor score.

This is something which most native people have no control over.

"Correctional services Canada needs to throw out the initial assessment that they currently use which is based on the average non-native male. It doesn't apply to our Aboriginal men, but it applies even less to our Aboriginal women. They need to take that system and revamp it. They should replace it with one that's culturally based," stated Johnson.

She believes that something similar to the Healing lodge in Maple Creek Saskatchewan (Neek Aneet Cree territory) is desperately needed around the country. "What we've seen is the recidivism rate of Aboriginal women who have gone to the Healing lodge is lower than those who haven't."

On March 8th 2001 Elizabeth Fry, and NWAC launched a complaint with the human rights commission against the government of Canada based on sex, race, and the treatment of women prisoners. The commission will release their findings in the fall of this year.

The Assembly of First Nations, and amnesty international are two of the more prominent groups who support the complaint.

"If we do not get a favorable response then we'll be taking it to the international market. Canada purports in the international market that we have an incredibly good system of corrections. We're touted all over the world as being the best," stated Johnson.

In this case, 'being the best' loses something in the translation from theory to practice.

National Aboriginal Day

In 1982, the National Indian Brotherhood (now the Assembly of First Nations) called for the creation of National Aboriginal Solidarity Day on June 21. Yet it wasn't until 1996 that National Aboriginal Day was first celebrated with events from coast to coast to coast.

Today National Aboriginal Day is part of the annual Celebrate Canada! Festivities held from June 21 to July 1. The festivities also include St-Jean Baptiste Day and Canada Day. June 21st is a day for Canadians to celebrate the cultures of Canada's First Nations, Inuit and Métis peoples. It is an ideal date considering the traditional and cultural significance of the summer solstice, the longest day of the year. There will be celebrations and powwows across the country, ranging from sunrise ceremonies to golf tournaments.

The Val d'Or Native Friendship Centre will be hosting a daylong event this year at 1272 7th Street, in Val d'Or. Commencing at noon with a family picnic (bring your own food, BBQ's provided). From 1-5pm, there will be music with regional performers, bands, games, clowns and make-up for the little ones. There will also be dancers, bannock on an open fire, a tepee and karaoke for those who wish to belt out a few tunes.

Natives, Jews must fight hatred together, conference told

Shared experiences of oppression and racism bind Canada's Jews and Native people in a common battle to fight hatred, the grand chief of Quebec's northern Cree told a conference yesterday.

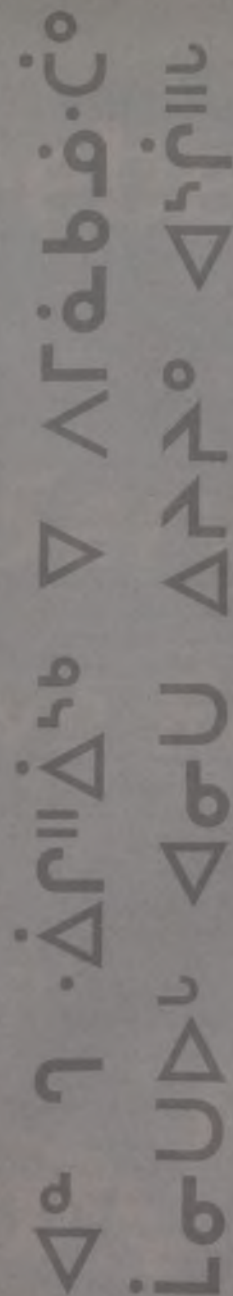
"Part of a shared experience between Aboriginal Peoples and Jews is a history of oppression, of marginalization, and of struggling to retain our identities as societies within larger, often hostile and hateful societies," Grand Chief Ted Moses told an anti-Semitism conference organized by the Canadian Jewish Congress.

The event attracted the father of slain American reporter Daniel Pearl, Canadian political leaders, human rights experts and a variety of Quebec political commentators.

In an emotional speech, Judea Pearl denounced the growing global scourge of anti-Semitism and discussed his family's efforts to address the root causes of hate that resulted in his son's death.

Mr. Pearl was a Wall Street Journal re-

by Steve Bonspiel



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porter who was kidnapped and killed last year in Pakistan while researching militants and terrorism in Pakistan.

In a videotape of his killing, Mr. Pearl defiantly told his captors that he was Jewish.

Mr. Pearl's killing highlights the new realities of the world following the Sept. 11, 2001 attacks, said his father.

"Danny was not killed for what he knew or for what he wrote or for what he intended to write," Judea Pearl said. "He was killed for what he represented and what he represented was each one of us."

"The legacy of Daniel Pearl represents not a story of martyrdom, not a claim for victim hood but a proud reminder of who we are and what we stand for as well as a vivid reminder of who our adversaries are and what they stand for," he said.

A series of conference speakers described the worsening anti-Semitism that has arisen around the world since the 2001 terror attacks.

"We are entering a new, escalating, virulent, global and even lethal anti-Semitism," said Irwin Cotler, a renowned human rights professor and Liberal MP.

10th anniversary of the signing of the Inuit land claims agreement

Sunday marked the 10th anniversary of the signing of the Nunavut land claims agreement. And while there were no official celebrations, Inuit leaders did pause to reflect on the progress made since 1993 – and on the challenges that lie ahead.

Nunavut Tunngavik president Cathy Towtongie says the Nunavut Land Claims Agreement makes it possible for Inuit to control their own destiny.

She acknowledged the hard work and sacrifices of those Inuit leaders whose vision and sense of justice made the agreement possible.

She says Inuit are reaping the benefits – there are more Inuit employed today than in 1993, more in school, more running their own businesses. But Towtongie says much work lies ahead.

"The hopes and dreams that led to the successful negotiation of our land claim must still drive us on to more successes," she says. "There is a long way yet to go, to see this claim fully implemented, with progress achieved on all fronts."

Paul Quassa was the first president of Nunavut Tunngavik following the signing of the land-claims agreement.

He thinks much progress has been made in the last decade, but says the leaders of today need to be vigilant.

"The main part of this whole agreement is identifying Inuit rights, and we certainly would want to see all those rights being respected within the territory and in Canada," Quassa says. "I think that is the big challenge."

July 9th will mark the 10th anniversary of the agreement coming into force.

And April 1st of next year will mark the fifth anniversary of the creation of the Nunavut Territory.

Cree want 'spiritual' meteorite returned

Plains Cree are asking the Alberta Provincial Museum to return a 145-kilogram iron meteorite, which the Cree people call Papamihaw Asiniy. The 'flying rock' is regarded as a sacred object.

The meteorite is the third largest in Canada.

Ron Mussieux, curator of geology at the Provincial Museum, thinks the asteroid fragment should remain at the museum.

History shows that the spiritual aspect of the rock was paramount to Plains people.

Lt.-Gen. Sir William F. Butler, a British officer commissioned to study the Canadian northwest, noted that "no tribe or portion of a tribe would pass in the vicinity without paying a visit to the great medicine" rock.

"The old medicine men declared that its removal would lead to great misfortunes, and that war, disease and death of buffalo would afflict the tribes."

Despite the warnings, local missionaries loaded the rock onto the back of a cart and shipped it to a mission near Smoky Lake, about 135 kilometres northeast of Edmonton, in 1866.

By 1886, the meteorite was being studied at Victoria University in Cobourg, Ont. It eventually landed in an obscure corner of the Royal Ontario Museum in Toronto, where it stayed until 1973, when it was returned to Alberta.

All three evils did befall the native people occupying the land in and around where the rock had rested: In 1869, war between the Plains Cree and Blackfoot escalated, with more than 400 people dying; the ravages of smallpox claimed the lives of 3,500 native people the following year; and that winter, hundreds died of starvation when the buffalo failed to come north.

While the Provincial Museum has yet to repatriate any items, it has sacred bundles on long-term loan to Blackfoot communities.

Native Kill in Middle East promoted

The United States Army announced recently that Lori Piestewa has been promoted posthumously from the rank of private first class to Army specialist.

Piestewa, a 23-year-old Hopi mother of two young children, is believed to be the first Native American woman killed in combat while serving in the U.S. military and is the only American female soldier killed in Operation Iraqi Freedom.

She was based in Fort Bliss, Texas, and died on March 23rd, 2003 in southern Iraq.

The city of Phoenix began the process of renaming the Squaw Peak Recreation Area and two trails within the city-owned park after Piestewa.

The city Parks Board will set up a public comment procedure with the goal of having a final recommendation by June 26.

In Washington, Rep. Trent Franks, R-Ariz., said a report into what happened to the ambushed is complete. It's expected to be released in mid-June, after Piestewa's family and the families of other unit members have had a chance to see it.

Along with a visit to the White House and a ceremony at a servicewomen's memorial at Arlington National Cemetery, the Piestewas have met with rescued prisoner of war Jessica Lynch, who also was a member of the 507th, and was Lori Piestewa's friend.

The family says it will not talk about its visit with Lynch, who is recuperating at the Walter Reed Army Medical Center in Washington.

Piestewa's promotion lifts her to a grade of E-4. That is one grade higher than private first class, and one below a sergeant. An Army corporal also is an E-4.

The promotion would have meant an added \$200 a month in pay. Unfortunately, it will not impact the survivor's benefits for her children.

Piestewa was eligible for the promotion prior to her deployment to Iraq, but for whatever reason, it didn't happen.

The Nation would like to apologize for the last issue. While we had put the title of Air Creebec Celebrates 20th Anniversary, but the airplane on the cover was actually a Air Inuit plane.

Ten Days in New York

By Don Nicholls

I arrived in New York on May 11th intent on experiencing everything I have ever heard about New York in the time I would be there. I had been there a few times before for meetings and interviews but never for this long. I had a little over two weeks. I know, to all those mathematicians out there, 14 days does not amount to the ten in the title. Well, as luck would have it, I had to fly back to Arizona in the middle of my stay in New York for a last minute meeting. Arriving in New York, I could tell from the start that it was going to be memorable. I flew in with a good friend, Ande Somby, at 11:30 on Sunday night, threw my bags in the room and headed off to a deli for the infamous pastrami on rye New York is known for. Well, at midnight, a pastrami on rye is a little heavy to take – but it still tasted good. Besides being called the Big Apple, New York has a reputation as a city that never sleeps, I would do my best to find this out over the next two weeks.

The next day the adventure began, while my nights were free, I had actually come to New York to attend the Second Session of the Permanent Forum on Indigenous Issues at the United Nations (UN). The agenda looked promising as the theme this year was Indigenous Children and Youth. First I had to go through security to get a pass to gain entrance to the halls and rooms secreted away beneath the UN where the meetings would be held. In the deep recesses of the UN, I entered this large circular meeting room that was to be the principle room for the Indigenous caucus and Forum for the next two weeks. The tables and chairs were also in a circular pattern with names of each member country and UN organization in front of a series of microphones. This week, however, it would be Indigenous delegations from around the world that would be seated here – some would tell stories of unbelievable hardship involving genocide, ethnocide and even cannibalism and others would inspire us with stories of great victories and the resurgence of their culture and languages.

Walking into this room, one could immediately sense that something was different here. Sure, there was protocol, flags, delegations and dialogue but there was also this overwhelming sense of kinship. What set this apart from other meetings in this room was an abundance of smiles, bright traditional clothes, laughter, presents, ceremonial objects, Elders, children and this underlying feeling that in spite of the efforts inflicted on Indigenous peoples over past generations – We Are Still Here!!!

The opening was filled with ceremony, song and prayers for guidance. It would begin as it should and would take as much time as it needed. The tables outside of each door were littered



with papers of presentations that would take place that day. Each speaker that made the roll for that afternoon would have 5 minutes to present their speech before the Permanent Forum. All would be recorded and the Forum Members, eight Indigenous representatives and eight representatives nominated by states party to the UN, would review these requests, create a database and come up with recommendations for those thought to need the most urgent attention. The Chairman of the Permanent Forum is Indigenous – a Sami leader from Norway and member of the Inuit Circumpolar Conference, Mr. Ole Henrik Magga.

The agenda of the Second Session while having the theme of Indigenous children and youth was to cover a number of mandated areas: a) economic and social development; b) environment; c) health; d) human rights; e) culture; and f) education. The concept of a permanent forum dedicated to Indigenous issues was officially proposed at the Vienna World Conference on Human Rights in 1993. After a number of workshops and further discussions, the Economic and Social Council (ECOSOC) established by resolution the Permanent Forum on Indigenous Issues on July 28, 2000. The mandate of the Permanent Forum is to provide expert advice and recommendations to the Economic and Social Council and other UN agencies, programmes and funds. It was also established to raise awareness and facilitate the integration of Indigenous issues throughout the UN system. Finally, it was designed to produce and circulate information on Indigenous issues.

Slowly, I sit, put a plastic earpiece over my ear, flicking through numerous languages I am only vaguely familiar with, I rest on a

channel that spouts English. I wonder, will there be a day that we bring a Cree translator here to occupy one of these channels? I settle in for some serious listening. But it is hard to do as I spot friends coming in with different delegations. Suddenly I am in the halls meeting tribal chiefs from Africa, Sami Presidents of Parliament, Maori representatives, Aborigine delegations from Australia, Native American delegations and of course, other Crees. I met Eugenie Mercredi from the Pimicikamak Cree Nation from Manitoba who tells me of a plan to expand the reservoir on their traditional territory significantly to create a giant reservoir above Winnipeg. The story is sad and familiar but in the history of the Cree tribes on the western side of James Bay the word compensation is almost non-existent. I sit near a youth leader from a Cree community in British Columbia and she tells me of her earnest desire to learn Cree syllabics the way her grandmother used to read and write. I promise to send her what I can. I start to meet other tribes attending the Forum – Mohawk, Dineh, Dine, Navajo, Naskapi, Migmaq, Mayans, Shaur, O’Odham, Oneida, Sioux, Lakota, Peublo, Metis, Taino, Caribe, Salish, Innu, Big Mountain people, Alaskan Inuit, Greenland Inuit, Norway Sami, Finland Sami, Swedish Sami, Native Hawaiians, Tiawanese Indians, Japanese Indians, Phillipine Indians and numerous Latin American delegations.

In the hallways, we sit and talk about things great and small – of home, of hunting, of struggles, of language, of culture, of beliefs and of hopes. It is like a great circle where all come to talk and listen, where people come to be healed, where people come because this is where their journey has lead them. It feels good. Now that I know most of the delegations and organizations in attendance, I go back into the meeting room as I wish to hear the words of these delegations that have converge on New York – they will have a voice after generations of silence and what better place then at the seat of nations – the United Nations.

The Caribe leader talks of the concerns and issues facing his people and the resurgence of their culture in the Carribean. He says that it is with great pleasure that he has sitting right next to the leader of the Taino people from Puerto Rico. The Taino people were the first people that Christopher Columbus saw when he landed in the Americas and wrote in his ship’s logs that he thought he was in the garden of Eden as these naked people were running around in paradise. Wait a minute, did not National Geographic tell us in the March 2003 issue that there were no more Taino in the world. Well, that is not true, I hear the Taino leader sing in Taino. I hear him talk of culture and DNA testing that confirms there is still a strong presence of this tribe no matter what a magazine might say. I learned from a Taino friend, a little known fact that Taino people were a part of the Caribe Tribes diet many generations ago – hmmm, I think, I hope this is not why the Chairman of the Caribe Tribe is so happy that the Taino Chairman is right next to him. We break for lunch.

Reality sets in as we sit and hear a shocking presentation by one of the delegations to the Forum that military and armed groups in the Democratic Republic of Congo are carrying out mass murder and cannibalism on the Indigenous pygmy tribes. Years of concerted efforts in Congo have led experts to conclude that the brutal violence and reprisals have been primarily focused on the pygmies.

Njuma Ekundanayo of the Permanent Forum described the situation as dire and that these people were on the verge of extinction. Families are forced to hide their children from the military and neighbours. It is appalling to think that cannibalism is being carried out in a concert effort. The value of this UN Forum is quickly realized as we break so the representatives can meet with the President of the Security Council to discuss the situation. The President gave assurances to the Indigenous peoples that this matter would be brought to the attention of the world community and the Security Council would deliberate action to stop the atrocities.

The next day, I recognize some friends from the Indigenous groups in Taiwan. It is good to see them, so I ask where they are sitting in this great circle. They relate a story of how they cannot come as themselves but must sneak in under a non-government organization (NGO). It is because Taiwan is not recognized as a nation by China who is a member of the Security Council and powerful member of the United Nations. China’s refusal to acknowledge Taiwan has lead them being denied admittance to the United Nations. China also does not acknowledge its Indigenous peoples other than as minorities. It makes me wonder why they would want to have a government representative on the Indigenous Forum then? So, not only do the Indigenous peoples of Taiwan face marginalization from their own country but they also face it in the UN system as well.

At a lunch break, I go to a side room where the Sami, the Indigenous peoples of Norway, Sweden, Finland and Russia, are putting on a presentation on the Finnmark Act. The Finnmark Act, is a land management act introduced by the Norwegian government which could significantly impact the Sami control over their ancestral lands. The Sami had been negotiating with the Norwegian government for 23 years concerning the recognition of their rights to ownership and possession of their traditional lands where they are still a majority in. Also, the Sami want acknowledgement of international law and procedures in the ar-



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eas of Indigenous rights and affirmation of their status as an Indigenous people and state. The Norwegian government disregarded the years of collaborative work in order to promote a bill of their own. In this bill, it calls for a mechanism whereby industrial development in the Sami territory can be facilitated without the need for just compensation. While the Finnmark Land Management Commission appears to have equal Sami and regional government representation. In the event there is an impasse, the state appointed representative can defer the decision to a government Ministry - so de facto control remains with the government on any important decision or in the event of a deadlock. The Sami Parliament (Samediggi) from Norway met about a week ago where they voted resoundingly to reject the Finnmark Act. It remains to be seen if the Norwegian government will acknowledge the Sami rejection of the Act or push this Act through without Sami input.

The Assembly of First Nations representative, Vice-Chief Ghislain Picard, urged the Forum to support the International Elders Summit to be held in Southern Ontario to conclude the Decade of Indigenous Peoples in 2004. She spoke on how our children need the wisdom of our Elders. Later she denounced Canada for its inactivity in implementing the recommendations of the Royal Commission on Aboriginal Peoples. Vice Chief Picard further stated that while Canadians enjoy a high standard of living, Aboriginals in Canada live in conditions that would rank them lower than countries like Vietnam, El Salvador and Botswana.

Canada makes a number of presentations at the Permanent Forum and has a booth in the hallway promoting their new super Indigenous website called Aboriginal Planet. Ms Shannon Beauchamp from the Canadian delegation spoke on education. She talked of how the rate for completing high schools of Aboriginal students is still lagging behind those of non-aboriginals. She stated that Canada recognizes that the most significant contribution it can make to Aboriginal communities is in the area of education.

Mr. Fred Caron from the Canadian delegation spoke to the Permanent Forum on culture. He highlighted the government's commitment to preserving, revitalizing and promoting Indigenous languages and cultures in Canada by allocating \$170 million in 2002. He also announced the creation of an Aboriginal Language and Culture Centre for the year 2004-2005. He stated that the Government of Canada recognizes that to preserve these languages is at the heart of preserving Aboriginal cultures, identity and their future. Also, as a testament to this effort, Canada has declared June 21st National Aboriginal Day and funds the National Aboriginal Achievement Awards.

Mr. Keith Conn from the Canadian delegation spoke to the issue of Health. He spoke on how the government recognizes the challenges in the area of health are enormous but remain a high priority for the Government of Canada. The government recognized the need to help in early childhood development for Indigenous children and has committed \$320 million to this effort over the next five years. The Government has also committed \$25 million over the next two years to help combat the high incidence of Fetal Alcohol Syndrome in First Nations communities. They also are committed towards helping end the high incidence of youth suicides in First Nations and released a report from their working group in March 2003. The government announced in the February 2003 Budget that \$1.3 billion was allocated to improve First Nations and Inuit health systems. Furthermore, in the Throne Speech 2002 there was a significant number of announcements concerned enhancing services to Aboriginals in the areas of: health, education, culture, business development,

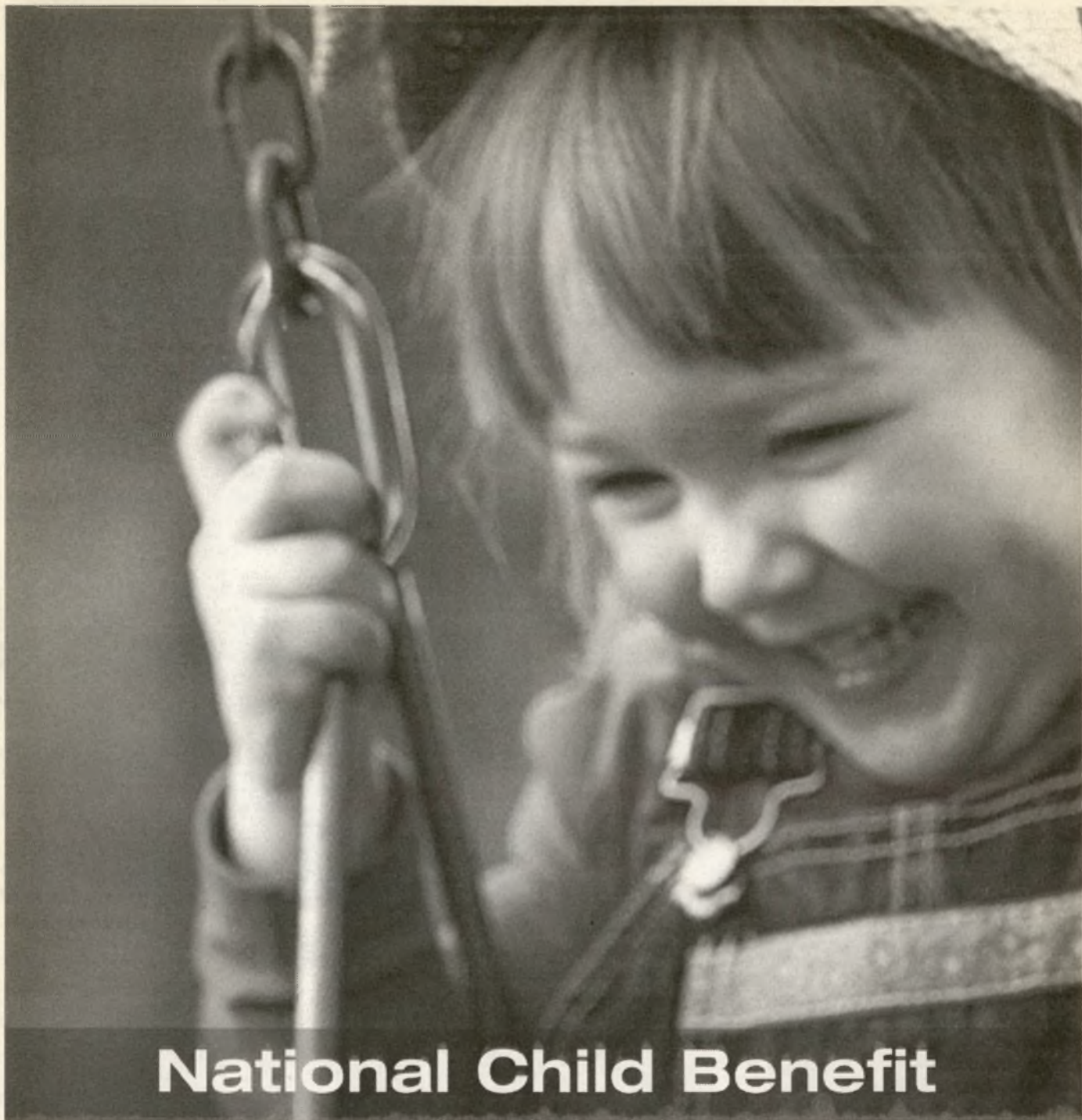


water and sewage and policing.

Other presentations throughout the two weeks were by UN and world organizations, Indigenous delegations, NGOs and coalitions of members. There were some recurring themes from the presenters and experts at the Forum. One such theme was the need to provide the resources and support so that Indigenous children and youth can be educated in their own language and culture. While our system is not perfect, in the eyes of the Indigenous world, we, the Native Hawaiians, Maori, Sami and Navajo, have obtained something that they are still striving towards.

Another such recurring theme was the deteriorating health of Indigenous peoples at the hands of such toxins as industrial pollutants, drugs and alcohol. The Indigenous peoples of the world recognize the impacts that these have had on our children and people. There is a need for states, corporations and organizations to be held accountable and help set up the necessary services and facilities to counter the decades of damage these substances have done to our peoples.

At the end of the Permanent Forum, the Chairperson, representatives, rapporteur, secretariat and experts put together a number of Recommendations that will be submitted to ECOSOC. The Recommendations of the Permanent Forum at the close of the Second Session dealt with the exploitation of children, environment, economic and social development, health, human rights,






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culture, education and the Forum's future work.

The Recommendation dealing the exploitation of children called for the World Bank, International Labour Organization (ILO) and UN Children's Fund (UNICEF) to do an in-depth study of the issue of trafficking and sexual exploitation of Indigenous girls and to look at setting up social programs in some countries to counter this.

In the Recommendation on the environment, the Forum called for more corporate accountability and the cleaning up of abandoned mines, polluted waters and compensation for adversely affected communities because of development and resource extraction.

The Recommendation on economic and social development calls for the UN Development Programme (UNDP) to set up a workshop on free, prior and informed consent as it relates to indigenous land and resources.

In the Recommendation on health, the Forum urges states to expand their health care systems to give more holistic methods of treatment for Indigenous children. It also requests the World Health Organization to undertake a study on youth suicides in Indigenous communities.

In the Recommendation on human rights, the Forum requested the Secretary-General of the UN to study ways in which UN bodies have addressed violations of human rights on indigenous peoples and called for all states to adopt the draft declaration on the rights of indigenous peoples.

The Recommendation on culture called for states to introduce Indigenous languages in public administration structures and to provide support for Indigenous media. This is to promote the resurgence of Indigenous languages and cultures, recognizing the alarming rate at which Indigenous languages are disappearing.

The Recommendation on education called for states to reinvigorate Indigenous history and culture in education systems as a way to strengthen Indigenous peoples identity. It also urged states to focus on countering problems such as truancy, illiteracy and high drop-out rates in schools where Indigenous people live.

The Forum also recommended that states develop projects dealing with agriculture, fishing, forestry and crafts to counter



the rate of exodus of indigenous peoples from their traditional territories to find jobs.

The Forum Rapporteur, Willie Littlechild of Canada, made a recommendation that the Department of Economic and Social Affairs conduct a three day workshop on techniques to gather data on Indigenous peoples.

The consensus of the Permanent Forum was to recommend to the UN General Assembly to extend the decade of Indigenous Peoples to another 10 years as work has been done but it is too early to say if the objectives of the United Nations when establishing the first decade have been met.

The final Recommendation stated that the Third Session of the Permanent Forum on Indigenous Issues is to be held in New York from May 10-21, 2004. The theme for the third session would be Indigenous women. The session will seek to address their national and international status and participation. As the Chairperson Ole Henrik Magga put it, 'Indigenous Women are our grandmothers, mothers, aunties, sisters, daughters, ... they are the foundation of our communities.'

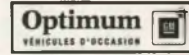
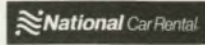
The President of ECOSOC, Gert Rosenthal of Guatemala, expressed his admiration for the work of the Forum. He stated that the Forum is an important body that brings Indigenous issues to the attention of other UN bodies and organizations. It also draws upon the similarity of issues faced by Indigenous groups thus creating an Indigenous constituency or association in the world community.

The closing speech of the Chairperson of the Permanent Forum Ole Henrik Magga put the two weeks into perspective. He began by reminding us that although many Indigenous nations were gathered here over the past two weeks, we must remember that many other Indigenous groups lack the resources and means to attend the Forum. Therefore, it is important that we remember when we are talking about Indigenous rights, it is their rights



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we are discussing as well. He encourages all to be action-oriented and continue on with the good work they have been doing to promote and protect Indigenous rights. The Permanent Forum would like to see Asian and African states participating in future Forums as they are particularly concerned with health and welfare of these Indigenous peoples. The representatives had a positive meeting with the Security Council and UN groups concerning the situation in the Democratic Republic of Congo. The presence of Indigenous children and youth at this Forum has been inspiring and he was moved by their participation. The Forum recognizes the need for the Indigenous right to language and that states need to provide the resources to allow for adequate instruction for children and youth in their mother tongue. For those, who did not get the opportunity to speak, there is a database of presentations and your materials were reviewed in making the Recommendations. In the 1st Session of the Permanent Forum in 2002, there was the beginning of dialogue between the UN agencies and Indigenous delegations, it is good to see that this has intensified in the Second Session. We all have dreams, we must learn to take the small steps today instead of waiting for the giant leaps – they might never come. We must be practical in the steps we take. To borrow from an Indigenous proverb from Africa – “the oxen are slow but the earth is patient.” The Chairperson Magga then talked of a sacred stone located in Sami territory that protects them, he then yoiked a song of blessing to the participants to protect them on their journeys home.

A yoik is a traditional song of the Sami that is thousands of years old. In a yoik, you do not sing about something but it is believed you bring into existence the essence of the subject being yoiked about. The Chairperson of the Permanent Forum is a traditional Sami and has been taught from childhood the ancient ways of his people. Last year, a good Sami friend, Ande Somby, who is also a traditional yoiker, made the first English yoik after meeting me, entitled the Cree hunter.

Koimairish Ole Mulo of the Maasai Tribe (Kenya) gave a traditional blessing in his native language to end the Second Session of the Permanent Forum.

Well, at the start of the article, I said that my days would be occupied at the United Nations but my nights would be free and I would find out if the city ever sleeps. So, the first crucial ingredient to a good night out is many friends, in this case, Ove, Ande, Jenni, Kristina, Armand and Heidi, were a start. We took a cab ride to a shady area of the city with pockets of gangs outside, but we were intent on experiencing New York. The club we entered was not particularly inviting, but after they saw us relaxing and enjoying ourselves things were okay. The highlight was that once the music began, two factions in the crowd split – each sending out their best breakdancers, both men and women. They were incredible to say the least.

The next night we went to Columbia University to give a performance to faculty and students. We decide to head into Harlem from Midtown. We have to change subways three times to get there. So, this is the New York subway system, people are in a rush and no one looks at you – it is a mix of too busy and apprehension. As we head into the subway at Grand Central, there is a human fly climbing up the side of the Chrysler building. He made the evening news and some people are watching but by the time he reaches near the top, people have lost their interest. Someone in the crowd mumbles, it was good an hour

ago but you really have to do it faster to our attention. After the concert we hop back on the subway and head back to a club in Midtown near our hotels. At closing time our numbers are slightly diminished and I should really head to bed but that question is still nagging in the back of my mind – does this city sleep? So,

we head to an after hours place in Chelsea. It turns out to be karaoke night and a number of the delegates are singing before the club finally shuts down. The city does sleep.

The next night we are on our way to a gallery opening for an artist who knows someone in our group. It is a large concrete room in Soho with a picture on each wall. Perhaps eight pictures in all but it is drawing a crowd. We go to a private party afterwards, filled with artists, models and the occasional celebrity. So, this is New York. One thing you learn quickly in New York, if you are a local, then you are not as interesting. If you are from out of town, you are a celebrity to a city that craves the new. We head out to a few other places along the way home – we stop briefly at the Hog and Heifer. This is the bar that inspired the movie *Coyote Ugly*.

The fourth night out in New York, we are on our way back to Chelsea. Someone in our group was invited by a group of musicians to a private party debuting their new set of music videos. The guests included the who's who of the music industry. The music videos were good. It is interesting, these musicians moved from little towns to come to New York, invest all their money into nights like these in hopefully be the next music sensation. We move to a New York landmark club that will accommodate more of us. It is exotic and packed, so after a few hours of dancing we move onto another premiere. This time in the East Village, a DJ's new hiphop album is being released. The music is good what's with unisex washrooms?

The next day is a day off, so the Chairman Ole Henrik Magga, Jenni Laiti (Finland) and I head off to the Native American Museum in the Battery. It has far too much rodeo displays and too little of Indian artifacts for our taste. I learn that Sami reindeer herders are quite proficient with a lasso. The gift shop is the redeeming feature of the museum as it has books, music and jewelry from Indian tribes all over North America. We take a walk to the site of the World Trade Center and down into Soho and Canal Street. By the afternoon, the delegates have a picnic planned in Central Park. That night a group of us head out to the East Village for supper, celebrating Norwegian Independence Day.

In the next week, we head out to Bleeker Street in Greenwich Village to go to some blues clubs. There are always live bands and the food is terrific in New York. As the week winds down, so do we. We spend more time in restaurants than consuming the city. I squeeze in some time at the Metropolitan Museum. I am impressed by the Indigenous artifact collection that dates back to 1 B.C. There are intricate gold masks, silver cups, gold knitting needles and numerous other implements that have survived for over 2000 years. I visit the Empire State Building and a number of other sites.

It has been a good trip. The meetings have been incredible, the food delicious, the sites unbelievable, the intoxicating part of the city is there is a multitude of things you could do or eat or see at any given time. I did not succumb to the New York bagel, being a loyal fan of the Montreal version, but a slice of New York pizza is heaven. I say goodbye to many new Indigenous friends who by now are like brothers and sisters, realizing that they are a big part of what made my ten days in New York so amazing.

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All Thumbs? Make It Green

by tsa

Thinking of planting some trees or laying down some grass this year? We have a few suggestions from local experts. Doing so helps to avoid soil erosion. Soil erosion simply put is the process by which the nutrient rich topsoil is removed by wind or water. The result is that it becomes a desert-like type of environment, whereby nothing can grow there. One method of creating a barrier to soil erosion is to plant trees, grass and other plants. This provides a protective cover.

The northern location of the Cree communities means only that the plants, trees and grasses grow more slowly, at about half the rate compared to those species further south. * Spring, late summer and fall are the ideal times to do general lawn chores, as the cooler temperatures enhance grass growth.

Some species of grass and trees tend to grow better up north though, such as 'quack grass', 'blue grass' and 'carex'. They are not as soft on the feet as the other grasses, but the growth is fast and permanent.

Laying Sod (Grass)

Healthy grass roots need six to eight inches of soil for good growth. Without it, grass plants won't develop adequate root systems. Whether seeding or sodding, always properly prepare the soil first to ensure a healthy lawn and fewer chores in the future. Dig or rototill two inches peat moss into the top six inches of soil. Break up lumps and level ground.

If seeding: Spread high quality grass seeds, about 3 lbs. of seed per 1,000 sq. ft. Fertilize and water with a fine spray. Top dress with a 1/4 to 1/2 inch layer of peat moss over the seeds. Water lightly.

If sodding: When laying sod yourself, asks a local sod supplier for the proper application. After laying sod, fill the cracks with peat moss. It's a good idea to sprinkle additional grass seeds between the cracks. Water lightly.

Remember: Moisten seeded or sodden area daily (or twice daily during hot/dry periods) for two to three weeks.

The trees that do well up north are willows, birch, spruce and aspen. Fruit trees, such as prune trees tend to do well up north.

Tree Planting Steps

1. Minimize stress to your trees

Protect your tree well during transport to avoid bruising the bark and breaking twigs, branches, and buds. Pad the tree trunk and branches with burlap and tie all loose ends with soft rope or twine. Keep the root ball moist and cover exposed bare roots with wet burlap or moss. Cover tree crowns with wet burlap to prevent drying of the tops, especially evergreen. Keep the tree in a shady location until it is time to plant.

2. Prepare the planting spot

Remove grass, weeds and ground cover (turf) within a 50-cm radius of the planting hole. These plants compete with the tree for water and nutrients. Dig the hole at least twice as wide as the container or root ball (to accommodate the entire root system), and to the depth of the root ball. Roughen the sides and bottom of the hole to allow root penetration. If good quality soil is not available, break up the turf taken from the top and put it in the hole around the root ball, where it will break down into good rooting soil. Peat or loam, if added, would improve this mixture.

Soil in the hole should be moist, not too wet or too dry. A cone-shaped mound of soil at the bottom of the hole is advised for bare-root trees. This will allow the roots to develop downward and outward into the surrounding soil.

3. Prepare your trees for root growth

Bare-root: Loosen the roots with a spray of water and straighten them to prevent doubling-under, crowding, and crossing. Do not expose the roots to direct sunlight or drying winds for more than a minute to avoid damaging the fine root hairs. **Container:** Trees should be kept in the container until the last possible moment before planting. **Burlapped:** Trees wrapped in burlap should not be soaked prior to planting. There is no need to remove the burlap; just loosen it and it will soon rot away. In cool and dry soil conditions, it may be preferable to remove the burlap rather than leaving it to slowly decompose. Roots circling the outside of the root ball should be clipped, and roots matted on the bottom should be cut off.

4. Plant your tree with care

Bare-root: The root crown is set on the mound and the roots spread over and down the sides of the mound. Refill the hole with good quality soil, gently raising and lowering the tree while filling to eliminate air pockets. **Burlapped / Container:** Plant the tree so that the top of the root ball is flush with the top of the hole. Fill the hole in and around the root ball with good quality soil or soil removed from the hole. Tamp the soil around the root ball until the hole is two-thirds full. Fill the remaining space with water to settle the soil and allow the hole to drain. Finish filling the hole with soil and make a ridge of soil around the root ball to direct water towards the roots. Water applied beyond the root ball is not available to the tree until roots grow into the native soil. If soil settles after a few days of watering, additional soil may be required to refill the planting hole.

Taking Care of Your Trees
Watering: If your soil allows water to drain easily (i.e., sandy), soak the tree two to four hours twice a week for the first two to three months and weekly thereafter for the first year. The roots must not be allowed to dry out. Peat moss mixed with sandy soils at the time of planting will improve water retention capacity. During the second year, water twice a month during the late spring and summer. If your soil contains a lot of clay and water tends to puddle around the tree, lighter watering is recommended to prevent flooding and to ensure that the roots receive enough oxygen to permit growth. Additional watering of evergreens, prior to freeze-up will minimize the detrimental effects of winter drying.

Fertilizing: Fertilizer helps trees thrive and resist drought, disease, and insects. High phosphorus fertilizers are recommended at planting time to promote root growth. Later on, higher nitrogen fertilizers can be applied for greening and top growth. Slow-acting fertilizer can be applied anytime, but mineral uptake is greatest from May through July. Fast-acting fertilizer is best applied in spring so that the new growth it stimulates has time to mature by winter.

Staking: Staking trees larger than one meter is recommended as it prevents dislodging by wind, people, and animals. Make sure

the stake ties do not cause damage to the bark. The stakes should be removed after two or three growing seasons.

Pruning: Prune at planting simply to improve branch spacing and promote a strong structure in the tree. Annual pruning should be started when the trees are young in order to train them to the desired shape.

Deciduous trees (those trees that lose their leaves in the fall) should be pruned while dormant - in late fall or early spring. Exceptions are birch and maple, which must be pruned when the leaves are fully grown or they will bleed. Remove dead, damaged, diseased, weak and thin, or rubbing branches. Remove water sprouts from the trunk and main branches and suckers from the trunk base or roots. Thin the young branches to maintain the desired crown shape and size. Cut just outside the branch collar (the swollen area at the branch base), and do not make flush cuts or leave stubs.

Conifers (those trees that have thin leaves, needles, and produce cones) are pruned to direct new growth, and increase density. Entire branches are not usually removed, since unsightly gaps will result. Spruce and fir must be pruned in late spring after new growth has started but not yet matured. New pine buds should be pinched back in early June when the new growth (candle) has reached full length.

These are general guiding principles for tree planting and care. For more specific information, please consult your local garden center, district agriculturalist, forester or forest technician, library, or tree nursery staff on proper planting procedures for individual species.

Growing Herbs

Herbs combine both beauty and function into one plant. They are easy to grow, require little care, are virtually pest free, beautiful to look at and are useful as medicines, seasoning, teas, and scents. In general, herbs need soil that is well drained and full sun but will thrive on as little as 6 hours of sunlight per day.

For a small herb garden, choose a well-drained area that receives full sun most of the day. Some species like little less sunlight. They include: catnip, dill, ginger, mint, tarragon, and thyme. Group these plants together in partial shade.

Prepare the soil as you would for a regular garden. Build high rows for good drainage. Before planting, make sure compost is worked into your soil. If using a chemical fertilizer, reduce the amount used by 1/2 the requirements suggested by the manufacturer and feed monthly. Try using an organic fertilizer for top dressing, cultivating into the top layer of soil, and then watering in thoroughly.

Herbs that are started easily from vegetative parts include: chives, bulblettes, stem cuttings of thyme, runners of lemon balm, and cuttings of rosemary, sage, and winter savory. Mints are aggressive, and they can be propagated easily from runners or crowns. You may need to place mint in a barrier to keep it from spreading throughout the garden.

Planting seeds: Cover seeds lightly with only 1/16 or 1/8 inch of soil. You may want to mulch plants that are developing because many are delicate. If you grow herbs in containers, use three parts of garden soil and one part of compost. Add sand if the garden soil is heavy. Because most herbs are grown for their oils, don't encourage too much growth. Excessive growth tends to dilute these oils and make the herbs weak in taste. Go easy on fertilizers, and don't over-water.

Pinching back the bushes will keep the herb plants stockier.

The fresh, tender leaves that are at or near full maturity will have the most oils. These are the ones you should harvest.

The productive period of a plant may be extended by pinching off the flower buds as they begin to develop, by doing this, it will allow the vegetative parts to be harvested. Wash plant parts in cold water and dry them quickly in a dark, airy room. Harvest seed crops when the seeds are mature. This is usually when the herb's color changes from green to brown or gray.

Drying Herbs

An easy way to preserve fresh herbs is by drying them. Start by washing the herbs. Do this in the garden with a light spray of water before you cut them. Let them dry and then cut the stalks and bring them inside. Remove each individual leaf from the stem. Be careful not to bruise the leaves as that can turn some herb leaves black. Ideal! Save the stems for burning in the fireplace this winter. They smell great.

Place the leaves in a shallow wicker basket with a weave that allows air to flow through. For herbs with tiny leaves, such as rosemary or oregano, use cheesecloth stretched over a frame.

This process usually takes three to four days inside. Once a day, shake and redistribute the leaves so they dry more evenly. If they are drying too quickly, cover with newspaper.

Once they are completely dry, crumble the leaves and put them into labeled, airtight containers.

Some of the herbs you may want to try including: basil, bay leaves, chives, coriander, marjoram, mint, parsley, rosemary, savory, sage and thyme.



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URBAN NATIVE

by tsa

dilem-na

Last week I read a quote in reference to the war in Iraq that has stuck in my mind. One of the coalition leaders said that in order to save the city of Baghdad, they were going to have to destroy it. Evidence of this we can hear about in the news about some new wave of heavy bombing taking place in the city as they try to liberate and save it. The whole idea is not one I am completely comfortable with. However I do know of another similar quote that reads "Every act of destruction is an act of creation" and vice versa, which is an idea that I am more comfortable with. Both quotes mean the same thing though, basically that in order to build something new, you need to destroy what was there before.

One of the reasons it has stuck in my mind is that I have been perplexed with a slight dilemma over the past few days. It comes from the fact that I am a writer but the vocation almost seems to go against my duty to look after Mother Earth. The act of writing takes a lot of casualties in the form of trees. I am not quite sure how other native people make peace with their obvious contradictions in doing what they do.

As native people, we are trying to get our voice heard; we are seeking equality and justice. And rightly so, yet the very nature of doing that means that we take advantage of the earth, in the form of paper, gas, electricity, and other resources. It's kind of like a catch-22 situation, where yer damned if you do and damned if you don't.

In terms of the plight of native people across the country, if we sit back and continue to let ourselves be taken advantage of, we are eventually going to have no resources and nothing to identify with. If we do something about it, then we are using a lot of money and a lot of other resources of the earth that we are supposed to protect. Where is the middle ground? I tend to think that a good gauging point would be to look seven generations down the line and see what damage or good we are doing for them with our current activities.

Obviously we cannot just sit back for the next seven generations, there would be nothing left for the future but a once proud history as the 'noble' people who originally inhabited this continent. On the other hand, we cannot let ourselves get caught up

in the non-Native way of doing things where by we start think it's ok to take advantage of the environment as long as it doesn't directly affect us, or we don't take into account the damage it does. We need to remember that every few pounds of paper we use for our cause is another tree gone; if we want a cell phone to make the calls to those who have the power, then the towers have to be built in order for it to be in service wherever we want to use it; and another hundred kilowatts of energy we use for our computers and faxes, is more justification to the hydro electric companies for building another dam.

We want to and we need to keep up with the times, therefore we need the tools that are required. We need the computers, the faxes and the cell phones. It makes sense that in order to fight the power, we need to know what they are working with and use it to our own advantage. It seems to be a fact, especially with the current war in Iraq, that one can't wage a fair and equal battle without same or equal weapons.

But apart from that, where does the battle end and where does the desire for personal gratification start? We have so many heroes to look up to that have been written about in the pages of books about native history and native future. Part of us would no doubt like to be remembered that way. So where do we draw the line? At what point does it become more important to take advantage of the environment in order to "save the city"?

I ask this question from the point of view as a writer and a native person, contemplating writing a book. While it might seem somewhat frivolous in the grand scheme of things, the book might possibly raise awareness and bring forth new ideas and new knowledge for everyone. Then again, it might simply kill a lot of trees to get it out there to a public that has no interest.

I do try to be mindful of my activities on Mother Earth and I try to think seven generations down the road in terms of what effect my actions will have. I also try to look to our native leaders and elders for guidance in what they do. I see them as role models, even if I don't always agree with what they do and say. Again, I wonder how native leaders, elders and writers have put this issue at peace within themselves. If anyone has an answer, please let me know.

Changing tides on the great James Bay

Xavier Kataquapit

On a beautiful summer morning we are in our family freighter canoes skimming along over the water of the Attawapiskat River. We are heading out to spend the weekend on Akamiski Island. We are travelling with two boats. Most of my family, including myself, rides in Dad's 22 foot canoe which is leading the way. My brother Lawrence is piloting a second 22 foot canoe with the rest of our group. Both boats are loaded with passengers, two canvas prospector tents, extra gas, sleeping bags, cushions, food and drinking water for our short holiday.

There is some anxiety in our group as organizing this trip has taken a lot of effort and coordination. Everything was started early this morning but responsibilities to regular jobs and assembling all our materials were difficult tasks that took up our time. Just assembling our large family unit of two daughters and seven sons together for a trip was hard enough on my parents.

We are late in heading out as we have missed the mid day high tide to help us in our travels. The tides come in and out on a regular basis but at different times everyday.

Travelling with the tides is an important skill when heading out on to the salt water of James Bay. The water along the shorelines is shallow. This means that when the tides recede, landing a canoe can leave a traveller and their supplies several hundred feet away from shore in middle of muddy clay.

As we clear the mouth of the river and head into the cold grey waters of the bay, it is clear to dad that we will be arriving during the low tide. The marker poles at the opening of the river are not submerged and are standing in the middle of a rise of shiny wet clay. We continue on and plan on making the best of our trip to the island.

The one hour trip is rough due to heavy seas. We all shelter ourselves and our supplies in a large tarp to keep from getting wet. As we approach the island we head south to the southern shore which is mostly comprised of gravel and pebble beaches. When we find our destination near a small creek that enters the island, the tide is at its lowest point and we are 500 feet away from the pebble shore.

The boats are landed on slick grey clay. Dad and the older boys have hip waders on and as they step on to the smooth and shiny clay surface their feet sink a foot or two into the muck. As the rest of us sit in the boat they work hard at trying to push the boats closer to shore but with little success. Finally, Lawrence takes a long line of rope and secures both canoes to a boulder on the surface of the clay.

Dad and three of my older brothers begin the strenuous task of unloading our boats. They start by deciding to carry the rest of us from the boats to shore. One by one we each piggyback with my brothers. I partner with my brother Lawrence. Just a short distance from shore he lets me down and I am able to walk the rest of the way in my own short rubber boots to join my two younger brothers, Paul and Joseph, on the pebble beach. Once we are on the beach there is a sense of freedom from the confines of the boat and the sticky clay. While my older brothers make several trips to bring our most needed supplies, my younger brothers and I run along the beach in play.

When the tide is out only our supply of fresh water, one tent and some food are brought to shore. Dad starts a fire and we all sit down to cook hot dogs over the flames. Mom prepares some tea for all of us in a large metal pot that is hung over the fire. The anxiety we felt is slowly forgotten and the only worries that concern us now are the two boats. We rest on the shore or walk along the pebble beach waiting for the tide to rise. Over a few hours we watch as the water slowly raises the boats from the clay. Dad and Lawrence venture out into the muck once in a while to bring the boats closer and readjust the anchor line as the water rises. By sundown the boats have been pulled up to pebble beach and we all pitch in to carry our remaining supplies to shore so that we can properly establish our camp. The empty canoes are brought up on the beach and secured to some trees nearby.

As we bed down for the night, we are not far from shore and we are comforted by the rhythmic sound of the waves breaking on the pebble beach. The James Bay reminds us of the ups and downs in life.....the tides roll in and the tides roll out. It is a matter of figuring out that this is normal and also how to handle this reality and maybe even use it to one's advantage.



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Pow Wow Trail starts in Ottawa

Odawa Pow Wow

by tsa



Odawa held their 27th annual Pow Wow from May 23rd to 25th in Ottawa. It was to be held at the Nepean Tent and Trailer Park, but Mother Nature had other plans and moved the gathering to a local skating arena. The move caused a two-hour delay on the Saturday but was enjoyed by all. There were about 20 booths offering their wares inside, as well as 5 food vendors just outside the door. There, visitors could enjoy the regular fare of buffalo burgers, white tail fish and of course the fresh lemonade and strawberry juices. Although the days activities were a bit behind schedule, the dancers nor the visitors seemed to mind the delay, much preferring the dry floors and seats to the muddy wet grounds of the park. There were 166 registered dancers participating in the event, who came from all over Canada as well as the United States. They were beautiful as they demonstrated their skills in footwork, poise, strength and originality, while showing the art and beauty of their incredibly labour intensive regalia. There were 9 drum groups from across the country as well, including Waswanipi's own Washeswan. They kept the beat and sang their hearts out. The competitions went on with only one hitch; they forgot the 'tiny tots' dance in all the confusion of moving to the new location. There were ample intertribal dances to encourage everyone to participate.

Sunday saw the rain let up a little. The announcers apologized for leaving out the tiny tots and called them all to dance. While the older professional dancers know how to put on a show, it is always delightful to see those 5 and under emulating their teachers. They bounce, hop, twirl or cautiously walk around the floor, not only to the pride of their families, but also to the delight of all onlookers.

The little ones had a special place in the hearts and minds of the organizers this year. Special mention was made to look out for them and care for them in the opening prayers after the Grand Entry. During which time a scared little girl in her first Grand

Entry wandered around crying. The reason for the celebration of children was that an agreement had been reached on a *Protocol* between the officials of the Children's Aid Society of Ottawa and the Odawa Native Friendship Centre. The *Protocol* was signed in a special ceremony during the pow wow. It was developed for Odawa's *Aboriginal Healthy Babies, Healthy Children* (AHBHC) program to be mutually respectful and highly cooperative. The AHBHC program is designed to ensure that all Aboriginal families and their children (preconception to age 6) who are at risk of physical, emotional, mental and social problems have access to effective, consistent and early intervention services. The *Protocol* will permit cooperation on matters such as joint home visits and will ensure that every effort will be made for services to be provided in a culturally sensitive matter. There will also be provisions for cross-cultural awareness training.





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Carol Morin – CBC Northbeat star

Carol Morin is the Host of Northbeat. Part Cree, part Chipewyan, Morin grew up in Sedley, Saskatchewan. A native adoptee, she was one of the sixties scoop babies, taken from her family and home community of Sandy Bay in northern Saskatchewan.

Morin says it was through her job that she met a man who passed on to her a yearning to learn about her heritage and a love for aboriginal culture. Being adopted and aboriginal as a youngster, she only ever came across the stereotypical native on the streets of Calgary.

"I was also the only aboriginal kid around. I didn't even see any aboriginal people until I was 17 and my mom took us shopping in Regina and that was when I saw my first aboriginal people. 'Thankfully because of my job, I met Allen Sap, he was the first really positive aboriginal person in my life. I did a story on him when they opened up the Allen Sap gallery, and basically he said three words that guided me, 'you should learn'. He was my first influence that way. Since then I have gone back. I have met my family who all grew up in the community. I have also been adopted by a couple of elders just outside of Calgary, and I will continue to learn."

Morin sees her role as an important one, one that she doesn't take lightly.

"I love having my career as a journalist, it has given me so much more purpose. Knowing that it is important in mainstream media to make sure that certain things aren't said or done about aboriginal people, because stuff happens and it drives me crazy. One small example is Residential School abuse. There are some white reporters today who will still say the 'alleged abuse'. That stuff happened though! Don't minimize it! That stuff happened and caused irreparable damage for certain people and certain families and communities. How dare you minimize it and call it alleged! And then other things like if someone writes something in a script (to be read on the air) like 'Cree Indian'. No, we're not Cree Indians, we're Crees, or we're Ojibwa or whatever. So, if nothing else I'll be there to be the terminology cop in mainstream media."

Morin is the first aboriginal person ever to anchor the mainstream news in Canada. "When I started out in media in 1983, when I first went on the air, I was 19. It was a CTV affiliate and there was no such thing as 'employment equity' at that time. My boss just looked at me, and said that he liked my enthusiasm. He said 'she's got some basic talent and she's got some background and some education so we're going to take a chance on her and hire her as a weekend news anchor'. This was without any TV experience at all. So that is how I started out in television, and I was the first aboriginal person on TV in Canada in mainstream media. But it kind of makes me sad because I'm going into my 24th year involved in media, and I can still count, probably on one hand, the number of aboriginal people in mainstream media on television. There is hardly anybody and it drives me nuts. People ask me 'how come there are not more aboriginal people involved in mainstream media?' And the truth is that there is a tremendous amount of racism in mainstream media, especially towards aboriginal people. There is still that sensibility that 'well the only reason you got the job is because you're an Indian. You have no talent and no higher education, therefore you have no right to be here. The only reason you are here is to fill some sort of employment equity thing'. Then you are shunted to the side and treated badly. I know people won't want to acknowledge that it happens, but it does still happen to this day."

She is currently trying to get more aboriginal perspectives into mainstream media. "I think it's going to be happening pretty

soon on the CBC network. I've been trying to convince certain people that we need this. There needs to be a unit that tells the stories of aboriginal Canadians. Special attention does need to be paid to our concerns and to the way we are portrayed in Canada, because enough is enough. We'll see what happens though. If nothing else, I'll bring it up and continue to bring it up."

Having grown up outside the community, she knows what the mainstream society is really like. It has not been all roses with other aboriginal people and other people in general she has met concerning their attitudes towards aboriginal people. "One thing that bothers me, I find this sometimes in the media and especially with someone like me, who has been adopted out, or someone who grew up outside of the (aboriginal) culture, is that people somehow thinking they're better than the people in the communities because they have a degree or because they have a vocabulary that is different. It drives me crazy when I meet aboriginal people who think they are better than those people who live in the communities. One thing that I will always hold dear are those people who hold the traditional knowledge and who still have the language and the stories and who know how to live off the land – they're beautiful and so necessary in terms of keeping the culture strong. We (as journalists, reporters and news anchors) can do what we do in media and that's fine and it is important because we're letting other Canadians know who we are. But I also think it is so important to hold on to that other basic part of who we are. Right now I'm learning the Chipewyan language because that is what they speak up here and it's also part of my heritage. If I ever move back to Alberta or to a place where they speak Cree, then I will learn how to speak Cree. I'm learning because I want to teach my children, because the culture is not stopping with me. It drives me crazy that I am supposed to be assimilated, well I'm not and neither are my children. They are going to have the best of a lot of things, but they are also going to be intensely proud of who they are for their entire lives, and not just learn about it in their 20's."

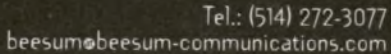
Morin still has a great fondness for her work. "I'm busy but that's ok. I really enjoy it. In fact I love it, I always have. I'm so lucky after all this time to still be able to say that. There are so many things to do, I don't know how anyone could get bored doing this job. Not the anchoring part, but just media as a whole. There are so many other opportunities to be storyteller, or to be producing some programming or doing community work, or whatever... What drew me to this initially and what keeps me here, is the whole idea of learning all the time. Right now I'm working on a one hour special to tell the history of the RCMP here in the NWT because the 'G' division is celebrating their 100th anniversary. I'm helping out with producing it. I'm doing so much reading about the history of it all and it's fascinating some of the things that you find out. You meet people who are fascinating and beautiful and they give you a gift just by meeting them. And that's what I get a kick out of."

Morin is multi talented, being an accomplished drummer with a women's drum group out of Winnipeg that was nominated for a Prairie Music Award. She also does painting, makes masks, sings, does pow wow dancing, writes poetry and designs clothing, which she sometimes wears on the air. "Sometimes work and life is just stressful and these creative things are ways for me to work stuff out."

To all the youth out there, with dreams and goals of your own, she says, "You are so smart, and you are beautiful and you are so capable and you could do anything. So don't ever, ever, let anyone tell you anything different. Because they're going to try, but don't believe them. It's true. I've been told myself that 'you can't do this because whatever' and well, you know what? I can, I can do anything and so can you."



Invitation aux personnes de tous les âges des communautés crie intéressées à faire valoir leurs talents (chansons, danse, humour, exposition, etc.) de s'inscrire dès maintenant, en contactant Chantale Bouchard, au Service des loisirs, au (418) 748-7195.



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Learning about Partnerships in Thunderbay

by Will Nicholls

It was off to Thunderbay, Ontario, home of Paul Shaffer, David Letterman's musical sidekick and some guy from the Mighty Duck's. No one there dared cheer for the Devil's unless they wished for the more than likely physical demonstration of displeasure from the proud Thunderbayites.

I was there as part of the Aboriginal Economic Renewal Initiative Conference on working partnerships. The conference was organized by Moose Factory's own Merv MacLeod of MacLeod Wood Associates.

I think the most memorable quote of the conference was Lloyd Girman of West Group when he said, "You've got to learn how to manage your Whitemen." Girman, himself wasn't Native and looked pretty Caucasian to us all. It wouldn't be the first time Girman captured my attention. It turns out that he was a former VP of SNC Lavilan and also had worked for the Manitoba Government. Girman believes there is a fine line between



Falconbridge's Bernard Swarbrick talking about Raglan Project, the furest northern Quebec mine and the deal with the Inuit.



Money's not an issue for Girman

business and government. He said, "There isn't a deal that the government doesn't have its hand in somehow." Girman went on to explain this was why SNC Lavilan was one of the largest contributors to the Liberal Party. "If you look at Corporate Canada, some of the companies are a small government unto ourselves."

Girman believes that Aboriginal people in Canada have a considerable amount of power. He said the court cases show that Natives control 20 per cent of Canada's land mass and corporate Canada has a desire to make money. "We're talking major deals where the Natives are significant shareholders," said Girman.

Girman shocked a few of us when he said money was not an issue saying the Quebec teachers Fund has to place \$10 million a week and the California teacher's Fund has to place \$100 million a week in investment monies. Girman wasn't interested in small amount like \$1-2 million dollar projects but said a big deal of \$1.2 billion would get his interest. "If there's a solid deal out there we know it. I'm here to sell you money," he said, "If it's interesting, I'll find you."

Girman pointed out that a great many people were on hand to sell money. "The CIBC is here. Do you think it's because they suddenly got a social conscience? No, every major organization has an Aboriginal unit these days. It's because 50 per cent of something is better than 100 per cent of nothing. And I'd rather have 20 percent of five things than 100 per cent of one thing," he said. Girman ended saying, "If we settle for less then that is all we'll ever get."

I would have to say that the Cree are lucky to have a person like Albert Diamond around. Not only has he turned Air Creebec around and made it a profitable concern he is a great spokesman for the Cree. Diamond started off by saying he hates to be the

Happy Fathers Day

Anyone can be a
father, but it takes some-
one special to be a
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Happy Father's Day to
all the Daddys in the
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From the boys and gals at

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Albert Diamond firing up the crowd

last speaker in a panel. He said it was like being Liz tailors eighth husband. After the laughs Diamond got serious. He said the most important thing is information. He said he goes to mining conferences to see what is happening and to learn. He searches the internet to find out about mining companies to see if they have an interest in Eeyou Istchee.

Diamond recommends such things as taking decision makers from any business out to lunch, go golfing with them and have a meeting where you can get as much information as possible.

Other places to find information involve joining the local Chamber of Commerce. "People there are business people and they'll ask you what you heard about a certain project," said Diamond. He calls this a promising lead.

To make his point Diamond talked about a \$19 million dollar deal Air Creebec received. He said that the airline started working on the proposal in June 2002 but signed the deal on February 18, 2003. Diamond's advise is to tell potential clients what you can do but in the context of what they need. He said image is critical and at Air Creebec five out of six pilots are native and all three flight attendants are native. Diamond said this was remarked upon by one of his clients as a positive thing. Diamond said there is still room for improvement as out of the 43 maintenance people only one is Cree.

It is a proud moment for him as he helped to realize an airline that started 20 years ago as a partnership with Austin Airways and grew to be a wholly owned Cree enterprise.

All in all, AERI should be proud of the work that they have done in promoting not only partnerships but fostering understanding between Natives and non-Natives.



Will Nicholls explaining the ABC's of talking to media and making news releases.

CLASSIFIEDS

FATHER'S DAY WISHES

We want to wish a Happy Father's Day to our Daddy Mario Whiskeychan. We love you so much. Thanks for everything. And also to our Grandpa Ernest Jolly and Joey Whiskeychan. Hope you all have a great day filled with love. Marcus and Marisa.

Happy Father's Day to our Dad John Saganash. Dad there is so much we want to say but we can't write it out in a letter cause we might use too many pages. Just don't forget that you have children that care about you with all their hearts... From your 4 loving children; Darryl, Verginia, Patricia and John Jr. Saganash.

Happy Father's Day to my Dad & Grandfather Robert Kanatewat. Dad, thanks for everything and wpecially your unconditional love. We both love you sooo much. Relax and enjoy your special day. And to my brother Raymond K, my brothers-in-law Rusty Moar and Allen Matoush, Happy Father's Day. Love always, Lorraine & Janine K.

100 - BIRTHS

I would like to "Congratulate" Maggie & James Shecapio on the safe arrival of their bundle of Joy "Kerisha Faith" born on May 14, 2003 in Chibougamau. I wish you all the best. Way to go!!! Maggie..See you guys soon. From joo cousin in Nemaska

Congratulations to our dearest friends Charlene and her fiancé Greg on the birth of their baby boy Brady Curtis Isiah born on May 12. A baby brother for Dakota, how sweet. May you share many happy moments with your precious baby boy. Wishing you all the best. In friendship, Bessie and Jesse.

101 - BIRTHDAYS

We would like to wish "Happy Birthday!" to Jacqueline Salt on May 30th. May your birthday

bring you much happiness and joy. Have a wonderful and blessed Birthday! With lots of Love: Mom and Dad. (Rita & Roy) Wask.

Sending "Happy Birthday Wishes" to our sister Jacqueline Salt on May 30th. However you may celebrate your birthday may it be special just as you are. Have a wonderful birthday Jackie! With Love: Tracy, Darren, Kelvin and Myra. (Wask)

I would like to wish A Happy 17th Birthday to a Young Lady in Hull, my Dearest Friend Camilla Mianscum. On May 9th 2003. Happy Birthday Buddy. Hope you enjoyed your special day. See you soon and take care of yourself. Miss ya. From: Your Buddy in Mississini (Jen)

A very happy birthday going out to N-DANCE-NAN on May 15th 2003. Luv u & be good, from your sis... Phea-Phea.

Happy 18th birthday to our special son, Victor Brien on May 1. We were blessed to have you in our lives. So much has happened in these past few years, and we tried so many avenues during our difficult times but we now know that it was only God, and Him alone that pulled us back together. How faithful our God is. Never turn your back on God, son, because He has you in the palm of his hand. Never forget the prophecies that were bestowed on you because they will come to pass and in his timing. Now that you are 18, never forget the good and bad that we had to endure and never forget that we will always be there for you - no matter what. Always hold your head up because our Saviour will return on that cloud and on a white horse (Rev. 19:11). We love you, keep on serving the Lord and keep chasing after the anointing! Love always: Mom & Dad.

We would like to say a Happy belated Birthday to my sister Maggie Matoush from:

Waswanipi, her birthday was on May 19th, 2003. And many more to come sister... Once Again "HAPPY BELATED BIRTHDAY SISTER".... XOXOXOXO From: your sister & brother-in-law smshashaweskum & eshashaweskum.

Happy 22nd Birthday to a good friend of mine from Ouje-Bougoumou, Joshua Bosum, on May 22nd. Hope to see you soon,

cuz I miss a cool guy like you. From Amberae W.

I want to wish a Happy 18th Birthday to our son Oale Hughboy on June 14th 2003. May you have a wonderful Birthday. With love, Mom, Dad, Kerri, Eugene, Bertha and Benjamin.

We want to wish a Happy 17th Birthday to our daughter Kerri-Ann Hughboy on June 8th 2003.



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May you have a wonderful **Birthday and we want** to congratulate you on your upcoming graduation on June 20th. We are very proud of you! And we are very happy that you're continuing your education. Good luck in college. PS: We will miss you, but you will be just a phone call away. With love, Mom, Dad, Dale, Eugene, Bertha and Benjamin.

Sending Birthday Greetings to my sisters; Monique on May 25th and Harriet on May 26th 2003. Happy Birthday and may God Bless you with many more. Love you both very much. Love 'n' prayers, from sis Helen.

Birthday Greetings to our daughter Valerie Tanya-Rose on May 27, 2003. Celebrating her 8th Birthday, hope you have a great time with your friends on your party. We wish you another wonderful year full of happiness and Love. We love you lots! From; mommy & daddy (Nemaska)

Happy Birthday to you...Happy Birthday to you...Happy Birthday to you...Happy Birthday Valerish!!!! We would like to wish our sister Valerie Tanya-Rose on May 27, 2003. Love always; your sisters: Patricia & Tyra-Lynn'sh

Bonne Fête! A mon amie; Cindy Coonishish on June 2, 2003. Happy 18th Birthday! (lol) Fr: joo friend (adnerB)

Belated Birthday wish to my buddy, celebrated on April 22 - Hope you had a great time in the bush. Wish you were here so we could party. Again, Happy Birthday, Jordy. From your buddy.

I would like to take this time just to wish a belated Happy Birthday to my special nephew in Ojay, Donovan-Lee. Hope you will have a great time blowing your first candle. I love you so much. You were so cute and adorable in that picture your mom sent. I'll try to come and see you someday. Love, your auntie (Wask)

I would like to wish a Happy Birthday to a very special and loving girlfriend, Melanie Matches, who celebrates her birthday on June 14. Hope you have fun on your birthday and many more to come. I just want you to know that I'll always love you, you'll always be the one I'll always love. You're always there for me to pick me up whenever I feel down. Whenever I'm lonesome, you always find the words to make me laugh. I love you so much, not even a million words can express the way I feel about you, but a million years can show you how much. I'm always here if you ever need anything, to show you how much I care for you. I love you much more than anything else in the world, you mean the world to me. You are the love of my life and always will be. I love you, have fun on your birthday. Love boy xoxoxo

Happy belated Birthday to our friends Charlene on May 17, Dakota on May 13 and Sandra on May 5. We didn't forget you when we were away and it's never too late to say Happy Birthday. In friendship, Bessie and Jesse.

We'd like to wish our mother & grandmother Janie Kanatewat a Happy 62rd Birthday on June 15th. Mom I want to thank you for helping me with my daughter & telling me how to raise her. I'm lucky to have a caring, loving & understanding mother like you. We both love you sooo much. Happy Birthday and many more to come. Love always, your daughter & granddaughter Lorraine and Janine K.

I would like to wish Andrea Manainskum a Happy Birthday on June 7th. She is one of the tutors at our school. So, Andrea for your presents we'll give you 7 pencils, 7 notebooks and 7 red & blue pens. How old did you say you are? Anyways, enjoy your day. God bless you.

We would like to wish a Happy Birthday to Eric Matches Jr. on

June 3rd and to Melanie Matches on June 14th. We wish you all the best in life and we love you both so much. Hope you have fun on your Birthday. Love always, your Mom & Dad and your little bro Darryl (he's not so little anymore). PS: Eric'sh no partying ok.



We would like to wish a belated Birthday to Shaun Mistacheesick who celebrated his birthday on May 27th and to Karlee

Georgekish Cookish who celebrated her birthday on May 31st. It seems like yesterday when you were born. Now you're two already. We just want you to know we love you both so much. Many more to come. From your Grandma Mary & Grandpa Eric and your uncool Jawish. I mean your uncle Darryl.

I wanna wish a Happy belated Birthday to a very special girl. Her

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name is Karlee Georgekish Cookish. Her birthday was on May 31st. Two years old, you're growing up so fast. You were so cute! I remember the first day I saw you, I really miss that day. Many more birthdays to come. I love you sooo much xoxoxo Your Auntie Mel. PS: Don't fight your cousins, they're scared of you.

Happy 2nd Birthday to Shaun Mistacheesick. His birthday was on May 27th. You're also getting bigger, you were so little when you were born, but now you're big. I remember the first time I held you in my arms. I love you very much. Love always, your Auntie Mel

I would like to wish a Happy Birthday to my inseparable Auntie Naomi R Bosum on June 10th. I won't tell your age, but you are not old yet. Thank you for keeping me sometimes, I love those sleep overs with you, I know I can be nosey at times, but that's how I get to know you better. I love to borrow your lipstick even if you don't know about it. I do get caught sometimes, but be easy on me, I am just exploring. My mommy says I talk too much but you never complain about it. Grandma and Grandpa told me once that you

have a nickname but I never called you that cause I'm not even allowed to put sugar in my cereal, I guess you know why! So I hope you have a nice day on your Birthday, make sure you give me a big piece of that cake. I love you always, from your loud talking niece, Andree-Ann.

103 - ANNIVERSARIES

Wishing a Happy 20th Anniversary to our brother & uncle Raymond Kanatewat & his wife Clara on June 15th. Many more years to come. Love you all, your children & especially your granddaughter Kaylin. With love, your sister & niece, Lorraine & Janine K.

104 - GRADUATIONS

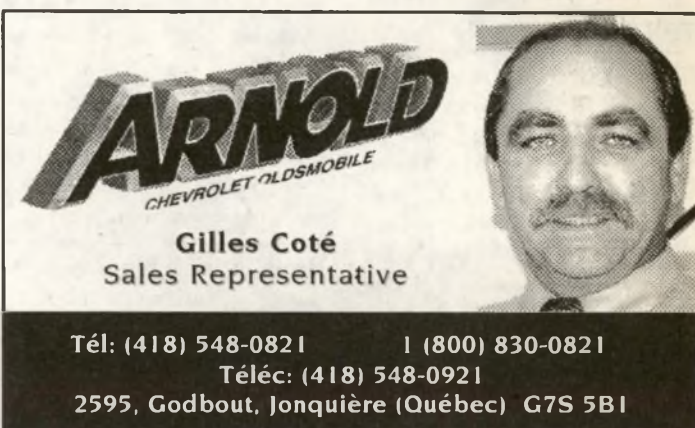
We want to congratulate our nephew and cousin Darius Moar for his Kinderfarten graduation. I'm so proud of you Darius. Soon you'll be walking with your sister Candi & brother Steve to school. You'll be having homework soon too. We love you. Hugs & kisses. Auntie & little cousin, Lorraine & Janine Kanatewat.

300 - PERSONALS

I would like to say something to all the Volleyball players in Nine Cree Communities, why don't we ever go to the volleyball tournaments anymore? All the volleyball players in Nine Cree Communities we used to have fun playing volleyball in every tournaments. Please let's start going to the tournaments again... OKAY people... PLEASE, let's play in every tournaments and we could have lost of fun, meeting new people in other communities... From: Someone in Nine Cree Communities

Congratulations to our nephew, cousin Steve Moar for his confirmation on June 15th. Steve, now that you are confirmed, it doesn't mean you can drink wine or you know what. Take good care of yourself. We both love you sooo much. Love always, Auntie & little cousin Lorraine & Janine Kanatewat.

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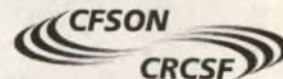
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